

CHURCH CHRONICLE AND RECORD.

"WHAT THOU SEEST, WRITE IN A BOOK."—"EVANGELICAL TRUTH—APOSTOLIC ORDER."

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ECCLIASTICAL CHRONICLE.

MR. PALMER'S ACCOUNT OF THE TRACTS FOR THE TIMES.

It had been unanimously agreed amongst those who originated the movement, that the press ought to be made the means of bringing before the clergy and laity the great principles on which the Church is based, and which had been almost wholly forgotten. We felt it necessary to teach people that the duty of adhering to the Church of England rested on a basis somewhat higher than mere acts of parliament, or the patronage of the State, or individual fancy. We were anxious to impress on them, that the Church was more than a merely human institution; that it had privileges, sacraments, a ministry ordained by Christ; that it was a matter of the highest obligation to remain united to the Church.

In the necessity of such teaching we all concurred most heartily; but no particular arrangements had been made as to the composition or revision of Tracts, their title, form, &c.; when the publication of the Tracts commenced, and was continued by several of our friends, each writer printing whatever appeared to him advisable or useful, without the formality of previous consultation with others. Several Tracts were thus privately printed and dispersed amongst friends and correspondents in the country. I received these Tracts, which were published during my absence, and aided in their distribution at first, because their general tendency seemed good, though I confess that I was rather surprised at the rapidity with which they were composed and published, without any previous revision or consultation; nor did it seem to me that any caution was exercised in avoiding language calculated to give needless offence. Circumstances had induced me to pay some attention to the writings of Romish and Dissenting controversialists, and it seemed clear that the Tracts contained gratuitous admissions, of which these opponents would almost certainly avail themselves.

Unwilling, however, to interrupt the harmony of our proceedings, I did not at first express my sentiments, further than urging the necessity of greater caution and discretion. The respect and regard due to the authors of the Tracts rendered me anxious to place the most favorable construction on everything which they wrote, and to hope that my apprehensions might be ill-founded. In the course, however, of the extensive correspondence in the autumn and winter of 1833, which has been mentioned, so many objections were raised by the clergy against parts of the Tracts, and so many indiscretions were pointed out, that I became convinced of the necessity of making some attempt to arrest the evil. With this object I made application in a direction where much influence in the management of the Tracts was exercised, and very earnestly urged the necessity of putting an end to their publication, or at least, of suspending them for a time. On one occasion I thought I had been successful in the former object, and stated the fact to several correspondents; but the sequel proved that I was mistaken.

I did not, however, entirely relinquish the hope of being of some use, and therefore, early in 1834, after the conclusion of a protracted visit to London, on the affairs of the Association, I most earnestly urged in the quarter where most influence existed, the absolute necessity of appointing some Committee of revision, to which all the Tracts might in future be submitted previously to publication; and that authors should no longer print in the series whatever might seem advisable to themselves. I urged this, on many grounds, and with all the arguments which I could think of, observing that although it was true, that the Tracts were really only the productions of individ-

uals, and although those individuals disclaimed everywhere the notion that the Tracts emanated from any *body of men*, yet still the mere circumstance of their being published *anonymously*, in the *same place*, and in a *series*, did, and would continue to impress the public with a belief, that they were *not* the writings of individuals—that they represented the doctrines held by our Association—and that we should be held responsible for all the statements contained in the Tracts. I observed, that in proposing a system of revision by some Committee, there was not the least wish to lower the tone of doctrine, or to conceal any part of Catholic truth; but that the only object was to obviate the use of mere incautious expressions, of language likely to give needless offence, and to be laid hold of by enemies. It seemed that no sufficient answer was returned. * * *

This was the substance of our discussion, which was renewed more than once on successive days; but in the conclusion I had the mortification of finding my endeavors wholly fruitless, and that there was a fixed and unalterable resolution to admit no revision of the "Tracts for the Times."

It may be, perhaps, that a greater amount of benefit to the Church has resulted from the continuation of the Tracts than would have been attained, had these suggestions been adopted. Perhaps, too, others perceived more clearly than I did that my views on doctrine and discipline were not in perfect harmony on all points with those of the writers of the Tracts, and that a Committee of Revision, of which I should have been a member, would really have imposed a far greater restraint on those writers than I should have been conscious of, or designed. Certainly I had, in private conversation with Mr. Froude, and one or two others, felt that there were material differences between our views on several important points. I allude more particularly to the question of the union of Church and State, and of the character of the English and the Foreign Reformers. Mr. Froude occasionally expressed sentiments on the latter subject which seemed extremely unjust to the Reformers, and injurious to the Church; but as his conversation generally was of a very startling and paradoxical character, and his sentiments were evidently only in the course of formation, I trusted that more knowledge and thought would bring him to juster views.

The disappointment which had been experienced in the efforts to obtain some system of revision for the Tracts, and the apprehensions which I could not but feel for the result, together with the growing perception of the differences which existed between my views and those of my colleagues, led to the conviction that any further direct co-operation with them was impossible. I accordingly ceased to take any active part in their proceedings, or to be possessed of that *intimate confidence* with which I had previously been honored; while, at the same time, the friendship which had been cemented by a community of principles on the more important and sacred subjects, and by a community of interest and exertion in the cause of the Church, prevented me from adopting any course of opposition which might have been calculated to cause pain and embarrassment.

But though thus reduced to silence and inaction, I was a deeply interested spectator of the progress of events. I could distinctly see (and with regret), that the theology of the Non-jurors was exercising a very powerful influence over the writers of the Tracts. Collections of Non-juring works had been made, and Hikes, Bret, Johnson, Leslie, Dodwell, &c., were in the highest esteem. To this source it was easy to trace much of that jealousy of State interference much of that assertion of unlimited independence of the Church, and above all much of that unfavourable judgment of the English and foreign Reformation, which so largely characterized the Tracts and other connected works. The Non-jurors, from whom these views were, perhaps unconsciously, borrowed, had been pressed by their opponents with precedents of civil interference in Church matters at the period of the Reformation; and their remedy too frequently was to assail and vilify the Reformation itself. Their separation from the Established Church also

led gradually to their discovery of various supposed defects in our Liturgy and institutions. Certain ceremonies which had been prescribed in the first Book of Common Prayer of Edward VI., and which had been subsequently omitted, were represented by several Non-juring writers as essentials; and their views on this subject had been partially adopted by various authors of merit, even in the Church of England, as by Wheatley (in his book on the Common Prayer). Having devoted great attention to the study of the ancient Liturgies, I was perfectly satisfied that the Non-juring writers (such as Johnson, &c.) were by no means qualified, by the amount of their information, to form a sound judgment on such points. It was, therefore, a matter of great concern to observe, that their views were developing themselves in the writings of friends.

Deeply uneasy as some of us felt on witnessing such questionable doctrine gradually mingling itself with the salutary truths which we had associated to vindicate, and often as we were driven almost to the verge of despair, in observing what appeared to be a total indifference to consequences; yet, finding that more experienced members of the Church, in London and throughout the country, were not equally apprehensive; and seeing also the sort of miraculous success which Truth was obtaining, notwithstanding these mistakes; we hoped that all would still be well, and consoled ourselves with the reflection, that no great religious movement had ever taken place without a certain amount of accompanying evil. There seemed also to be little probability that extreme and questionable views would prevail; for they had already become the subject of hot controversy; and the disapprobation which was so generally expressed, would, it might be hoped, have rendered their reception impossible; so that, in fine, they would probably have but little influence, and the only result would be, to establish great Ecclesiastical principles, and a firmer attachment to the English Church, in the public mind.

Had we not been restrained by these considerations and hopes, there can be no doubt, that many of those who have been identified with the Tract theology, would have publicly avowed that dissent on some points, which they took no pains to conceal in conversation with friends. I am satisfied, indeed, that such considerations alone would not have sufficed to keep us silent, had we not been reluctant to join in the ungenerous and furious outcry, which had been raised by certain periodicals; and which confounded and mingled in common denunciation truth and error, the most sacred principles of the Church and the questionable theories of some of its adherents. We shrink from being made the instruments of party-hate; and from seeing our language perverted and distorted to ends the most remote from our intention; perhaps to the assault of truths, which we hold most dear and sacred, or to the destruction of brethren, whose principal fault seemed to be indiscretion, and whose faults were more than balanced by their merits and their services.

At this distance of time, and after all the discussion which has taken place in regard to the "Tracts for the Times," and other connected writings, it can hardly be necessary that those who have hitherto studiously refrained from engaging in the controversy, either for or against the Tracts, should deviate from the course which they have so long pursued. Whether their judgment has been right or wrong in preserving silence as far as they could on these agitating topics, and in abstaining from open opposition where they felt that they could not always approve, still, it were now, at least, *too late* for them to enter on the discussion. That discussion, indeed, ought to be considered at an end, as regards various points, in consequence of the judgments which have emanated from ecclesiastical authority. It may be that we are not prepared to concur in every particular opinion or statement which occurs in those episcopal judgments. We may also be of opinion, that an unnecessary degree of severity has been exercised in some instances. But on the whole, I am persuaded that the points which have excited the combined animadversion of the majority of those Prelates who have spoken, are

points which the great body of those who are really attached to Church principles, have never approved; and on which they have always looked with distrust and dissatisfaction.

Admitting, as we do, most cordially and fully, the great services which have been rendered to the cause of truth and piety by the authors of the Tracts, services which have been acknowledged even by their opponents, and which the chief pastors of the Church have not scrupled to commend in terms of the highest approbation; and deeply sensible as we are that they have established great verities, called attention to some distinctive features of our Church which had been too much neglected, and frustrated the designs of Latitudinarianism: it is still undeniable, that the friends of Church principles have not been able to concur in every position which has been advanced by individual writers connected with the Tracts.—They have, indeed, been not unfrequently placed in very serious embarrassment by the incaution of individuals, by indiscreet publications, and actions. They have felt that opponents were, in various ways, furnished with additional objections and arguments, and that they were themselves committed by proceedings of which they could not approve; and I really cannot but be of opinion that they have exhibited very great patience and forbearance throughout the whole of these difficulties. If those whose *actual* sentiments have met with opposition have suffered much, surely the position of those who have been exposed to suspicion, jealousy, and enmity *on account of the sentiments of others which they really disapprove*, is not less distressing. They have, however, endured in silence the imputations under which they labor, when they could easily have relieved themselves by avowing their sentiments, and thus lending their aid to the opposite party. This is a view of the subject which has not been taken: it is really deserving of some consideration. It may suffice at least to show, that those advocates of Church principles who are not prepared to approve of all the theories advanced in "Froude's Remains," or in some particular Tracts, have had their own causes of complaint, and yet have borne them with patience and kindliness of feeling. * * *

One measure which must have materially, though unintentionally, increased the influence of the writers of the Tracts, was the formation of a Theological Society, in 1835, the meetings of which were held at Dr. Pusey's house in Christ Church. This Society was to be managed by a committee, of which the Regius and Margaret Professors of Divinity were to be *ex officio* members, while the other places were to be occupied by Mr. E. Greswell, Dr. Pusey, Mr. Newman, Mr. Oakeley of Balliol College. A wish was kindly expressed, that my name should also appear on this committee; but I declined together with Dr. Faussett, Mr. Greswell, and Dr. Burton. Theological essays were read at the meetings of the Society, which were held once a fortnight; and discussion was encouraged at first, but was afterwards discontinued. I attended one of their meetings, and felt by no means satisfied of the wisdom and expediency of the design. Several of the papers read on these occasions afterwards appeared in the "Tracts for the Times." They were listened to by attentive audiences, consisting of bachelors and masters, to the number of fifty, and upwards.

Although there was certainly much occasionally in the pages of the "British Critic," which seemed overstrained and fanciful; much also which savored of sympathy with Rome, or of a spirit of discontent with the English Church; and although the tide of opposition was continually increasing, yet there was much on the whole for some time to encourage the sincere friends of Church principles. The argument was all on their side: intemperate clamor, invective, unfairness, were wholly on the other. It sometimes occurred to those friends of Church principles, who were not exposed to the brunt of public obloquy, that their warmest sympathies were due to men who, notwithstanding some errors in judgment, were, in fact, standing in the fore-front of the battle, breaking down the reign of ignorance and prejudice, and making way for the gradual prevalence of enlightened principle—for its triumph over even their own mistakes. * * *

It was thus that we were circumstanced, when in 1841 the celebrated Tract 90 was published. I have already spoken of the spirit of almost personal hostility, which in some quarters was so painfully exhibited towards the author of this Tract. I had with

unspeakable concern, observed the growth of feelings which I will not trust myself to characterize, and had privately endeavoured in vain to infuse some kinder and more generous temper, to soothe asperities, and to suggest favourable constructions. The untiring persecution which the author of Tract 90 and his friends had sustained, had often excited the displeasure of those who witnessed it. On the publication of Tract 90, we learnt that a furious agitation had been set on foot, in the quarter alluded to, and that by dint of commendatory letters from Prelates and others, which were carried from house to house, and by other similar means, the Heads of Houses were to be urged and almost intimidated into some measure designed to crush the author of the Tract. I, in common with others (though by no means prepared to concur in some of the interpretations suggested by that Tract, or in some of its other positions,) yet made every possible effort to prevent the success of this attempt, because it seemed to emanate from merely personal hostility; to threaten consequences disastrous to the peace of the University and the Church; and, above all, because I could not but apprehend that an opportunity would be taken by party, to represent the censure as a censure of Church principles in *general*—as a blow aimed, not merely against the author of Tract 90, or the Tract Theology, but against the doctrine of Apostolical succession—against all high views and principles—against all that Christians are bound to value and defend. Alarmed at this prospect, many influential clergy in various parts of the country concurred in opinion with some members of the University of Oxford, who were unconnected with party, that in consequence of the censure passed by the Heads of Houses, it was necessary to make some public declaration of our attachment to Church principles, and to express our sense of the benefits which had been derived from the writings of those whom it was now attempted to crush. But this undertaking was laid aside in deference to the wishes of an authority to which our obedience was most justly due; and I am as fully sensible of the wisdom which dictated such injunctions, as of the condescending kindness with which they were conveyed. In the then disturbed state of the public mind, our declaration would have been misunderstood, and might have been only a signal for fresh divisions.

COMMUNICATIONS.

[Communicated.]
SIGNS OF THE TIMES, NO. IV.
THE CONGREGATIONAL TRACT.

Mr. Editor,—You gave us recently a syllabus of the little pamphlet which is now in very industrious circulation, all over the State, not only without our Church, but even within it; for at the present time, no intrusion upon us is deemed impertinent on the part of our neighbors. I doubt, however, whether you impute quite all the importance, to that little tract which it seems to have attached to it, though you speak of it as approvingly as its own intrinsic merits deserve. Still its history at least reflects character upon it. For a long time we have been forewarned by our neighbors, that our days as Churchmen, were almost numbered. We have been given to understand by very significant nods and expressions of triumph, that a dark cloud of wrath lay in prospect, about to pour its annihilations upon every fragment of "the Church," and though we have been a little curious and inquisitive to know *how*, and in what way the shock was to come, we never could get the slightest clue to the machine itself; only of one thing were we well assured, that hopeless, and remediless ruin lay in store, and was heaping up against "the Church." But the riddle is revealed. The great agony is over, and the Church may take a long breath, though we cannot but be reminded of the "*ridiculus mus*" of the old poet.

The writer of this famous Charge though not generally known, except to the wiseacres, is one Rev. G. Hayes of Washington, and to show the great care taken in framing up this piece of artillery, it may be stated that after expending his own ingenuity and

wisdom upon it, it was finally submitted to the discretion of a certain "South Consociation," numbering some of the strongest writers in their periodical literature. By this assembly of men solemnly convened, the budget was unrolled and lips which before kept silence were then opened, and this Church destroying machine, this Episcopacy annihilator, was then clothed with new and more terrible powers.—At last the little book itself made its appearance, and most industriously and systematically and gratuitously has it been spread, until the "Reasons why I am a Congregationalist," are brought within the reach of almost every body, and those who have never seen it may be assured that they will not be passed by.

Such has been the history of this little affair as the writer is well informed, and it shows, at least, that however ridiculous an affair it may be in itself, that it is regarded as a very marvel among our neighbors. The pamphlet is so shallow and flimsy, that it is doubtless beneath serious answer and refutation, and it is not saying too much to say, that it will, in the end, be of immense service to the Congregationalists themselves, by showing them on what a sandy foundation they are trying to stand. But still, as Churchmen we have a duty to discharge, by scattering, freely and extensively, far and wide, the seeds of the truth; and though it is always a painful task, and sometimes a thankless one at first, to engage in such duties, still there are times and seasons, and these have come upon us, when we have no business to sleep at our posts.

Every true Churchman, at the present day, has a work to do. He must be, either for or against, and all that old squeamishness, about acting, even in a defensive war is put to flight, by the fierce, sleepless, attacks, which are now made in every quarter upon the Church of our affections and our hopes. We dare not, cannot, be neutral. Silence and indifference are now criminality, yes, treachery, to the Church and its great Head; and will every Churchman, who reads these lines remember, that if he is not willing to defend the Church in such days as these, that *he is not worthy* of the name of a Churchman, and that he is doubtless a laughing-stock, and a by-word, even among those to whose sympathies he is a slave.

TRUTH.

[Communicated.]
A FURTHER VINDICATION OF OUR LITURGY,
FROM THE ABUSE OF THE NEW-ENGLANDER.

It may seem superfluous, Mr. Editor, to add any thing to what has been so ably said by "A Presbyterian of Connecticut," in "A Letter to a Reviewer," in which he bestows upon the assailant of our Liturgy, as much notice as such a blunderer's effort deserves from a scholar, or demands for the sake of scholars. But when a man, like that vaunting assailant, makes great pretensions to scholarship and critical precision, and yet talks like a child, it may be well to treat him as a child, pointing out his mistakes, and correcting even his most ridiculous blunders, with all patience. I propose, therefore, without interfering, at all, with the plan pursued by "a presbyter," to notice some of the childish criticisms of that notorious review, which, with a refined taste that does him much credit, he did not think fit to examine in detail. My object is, to let Episcopalians see a little more fully, for themselves, what grievous trials of patience their clergy have to bear, in these days, from absurd, as well as abusive, attacks upon their Church.

The "singularly original critic," of the New Englander, as "a Presbyterian" well styles him, makes his first assault upon the exhortation at the commencement of our service. He says, that this exhortation "is singularly defective in style, abounding in tautol-

ogies which no preacher of the present day would dare to put forth." He then instances the expressions "acknowledge and confess," "sins and wickedness," "dissemble nor cloak," "assemble and meet together," and adds, that "these defects of language (!) in an ordinary exhortation would be considered unpardonable." And yet he begins a note under this very passage with a sentence which contains three examples of expressions more strictly tautological, than any to be found on the pages of the Prayer Book, and does not seem to know, that while such repetition is indeed "unpardonable" in the argument of a critic, it is really necessary to give due force to the exhortations of a preacher, as any one may easily perceive, by observing how feeble indeed, the exhortation in question would be rendered, by paring it down according to the rules of this profound rhetorician. But let him exhibit here a specimen of his own finished style. "The addresses in the Prayer Book not only presupposes, that the clergy are ignorant and incompetent to teach, but they also manifestly assume, that the people are so profoundly ignorant as to need to be told, over and over, continually, the first principles, the very rudiments of the Christian religion" (N. E., page 477 n.). Can any one doubt that such a writer knows something about "a feeble, prolix, and inelegant style?" (*Ib.*) If we were not well assured of the fact, we might almost doubt, whether he is indeed "a preacher of the present day," since he could "dare to put forth such tautologies." And we might be confirmed in this doubt by one of his verbal criticisms, in which he objects to the phrase "no word impossible with thee," in one of our prayers for the sick, and proposes to substitute "thing" for "word," not being sufficiently familiar with the Scriptures, to appreciate the obvious and beautiful allusion of this phrase to the language of the centurion to Christ, "Speak but the word only, and my servant shall be healed," (Matt. viii. 8) an allusion perfectly intelligible and deeply interesting to the most unlettered Churchman. This may suffice for a specimen of the many puerile suggestions, which he offers in the way of verbal criticism.

But let us follow him to another point of attack, where he feels very strong. Of "the declaration of Absolution," he speaks thus at large. "What does the minister say? He declares, that God has given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins. What then?—Does the minister exercise this power, and obey this commandment? By no means. He tells them that He (God) pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Here, then, is a complete contradiction. God has given power and commandment to his ministers to pronounce absolution; but they do no such thing.—They only say that God does it. The minister is here made either to utter a falsehood, or disobey the commandment of God, in the very midst of divine worship." (pages 478-9). Yes, indeed, here is a complete contradiction. But where is it? in the Prayer Book? No; not at all; but in the lucid logic of "a preacher of the present day," who can find, or make, confusion in one of the most clear, consistent, and complete, pieces of evangelical instruction, ever written by uninspired men, within the compass of three short sentences. Nothing could be plainer or more precise, than "the declaration of absolution," as it stands in the Prayer Book. In the first sentence, the priest says, that God has given power and commandment to his ministers to declare and pronounce to the penitent, absolution and remission of their sins.—Then, in the second sentence, he proceeds to declare absolution to penitent believers in Christ, assuring them, that God pardoneth and absolveth all who truly repent, and unfeignedly believe the Gospel. And finally, in the third sentence, he exhorts all to pray to God for true repentance, that they may be partakers of the pardon thus declared. What shall we say, what must we think, of the man who attempts to ridicule, and affects to despise such a piece of evangelical instruction, and is ready to carp at such a specimen of singularly perspicuous composition.

Your limits, Mr. Editor, will not permit me to take much farther notice of this searching critic's lucubrations. Perhaps we ought, for the honor of the Christian name which he bears, to pass by in silence his thrice repeated objections to the Lord's prayer, his sneers at our frequent use of that blessed form of devotion, and his rash assertion, that "there is no evidence

that the apostles ever used it," although Christ gave it to them with this express direction, "When ye pray, say our Father, &c." (St. Luke, xi. 2.) But now comes his masterly stroke, upon the Gloria Patri. (page 480, n.) "This implies a desire, that just so much homage and adoration may be given to God, as was given him in the beginning, is now given him, and ever will be given him, neither more nor less."—Really, is not such boyish trifling, as "a Presbyterian" seems to have justly considered the whole of this attack upon our Liturgy, utterly contemptible? Not less can be honestly said of this notable Reviewer's remarks upon the Apostles' creed, and our mode of using the psalms of David, speaking to one another in these spiritual songs. (comp. Eph. v. 19, and Coloss. iii. 16). But the brightest display of his theological wisdom, and his knowledge of human nature, in which he is no novice, (see page 470) appears in his assertion that "the Episcopal clergy actually read too much Scripture" in public worship (page 484). The true, though latent, meaning of this sage observation may be, that it would never do for Congregational ministers to read so much to their people. For most surely if they did, some of the glaring inconsistencies between their system of worship and discipline, and the teachings of the word of God, would soon be made manifest.

But enough. It is a comfort, which is only too likely to make Churchmen careless, to find some of the choice champions of Congregationalism so meanly furnished for the conflict, which seems to be impending between that system and Episcopacy. There is, however, on the other hand an alarming consideration. When the Congregational community shall truly see, as ere long they must, how the Protestant Episcopal Church has been misrepresented to them by many of their teachers, it will be very difficult for those teachers, or any others, to make them believe, that there is any thing very bad in Popery itself.

Q.

OBITUARY OF THE REV. J. A. CLARK, D. D.

Dr. Clark was a native of Pittsfield, Mass. His father removed however to Geneva in New York while he was yet a youth, and here he passed the early period of his maturity. He was educated at Union College and graduated with a high character both intellectual and moral. He was ordained to the ministry by Bishop Hobart, we think in the year 1825 or 6, and was first employed as a missionary for a few years, in Lyons, Palmyra, and some other stations in the western part of New York.—He became here soon unusually celebrated for a young man, both as a preacher and writer. He was first made known to the Church at large by the McEllen Tracts as they were called, of which he was the author, and which were published with great popularity, while he was a missionary in these then distant stations. He was subsequently invited to Christ Church, New York, as an assistant to the venerable Dr. Lyell, where he fulfilled a remarkably acceptable and successful ministry for about four years. Many converted souls were the seals of his apostleship in this Church, and his reputation and power as a preacher of the Gospel became still more widely spread abroad. His name and character are still cherished among his friends in New York with the deepest affection and gratitude. From this station, he was invited to Grace Church in Providence, where he fulfilled his ministry with very unusual success. This congregation was raised under his pastoral care to a most flourishing state. A continual revival of religious influence seemed to follow his labours, and several hundreds probably, of those who were instructed by him, became partakers of the hope and life of the Gospel. During the period of his ministry in Providence, the Episcopal Church experienced a remarkable revival throughout the State of Rhode Island—of which he was an important instrument. His preaching was every where attended by large audiences: and the power of impression which attended it was very remarkable. He was assiduous in labour here as in New York. Never appearing wearied, when in his Master's service, he was preaching, exhorting, and instructing the people committed to him in public and in private with unceasing devotion. His whole heart was in his work. He felt deeply the power of the truth;—he experienced much of the consolations of the Gospel; his heart was warm in his sacred duty; he warned and admonished with amazing solemnity of manner; and very few ministers in our Church have been favoured with so extensive success as he was during this period of his life. While in Providence, he prepared and published those two popular works, *The Pastor's Testimony*, and *A Walk About Zion*,

which have proved eminently useful to numerous readers, and to the interests of the Church, in which he was a minister. From Providence he was invited to St. Andrew's Church, in Philadelphia, in 1835, as the successor of the eminent and lamented Dr. Bedell. And his ministry here, for the few years in which he had health and strength for its duties, was not less abundant, than in the stations which he had previously occupied. And though his health soon began to fail,—the issue of his ministry in St. Andrew's in the actual success of his efforts was sufficient to gratify the heart even of the most sanguine man, as the result of a whole life of labour. It would not surprise us to know, for we have little doubt of the fact, that several hundred persons have been able to trace their conversion to his labours in this his last and most important station. When such a man is laid aside from his work, it is an affliction to the Church. When he is taken thus from the earth, in the midst of his days, it is to be regarded as a public calamity. To ourselves the affliction is personal and great. And much as we are thankful for the blessings which his life has conferred upon his fellow-men, we feel ourselves deeply burdened and sorrowful, as we meditate upon the separation which has now been made between us. Perfect unity of sentiment, and strongly reciprocated affection have made him very dear to us and have combined to render his departure, grievous and distressing.

As a Preacher—the peculiar excellence and influence of Dr. Clark's ministry, was, the clear, affectionate, and solemn declaration of the truth of God. No one who heard him, could hesitate in the conviction, that he was a man of deep sincerity, and really and entirely interested in the work in which he was engaged. His sermons have been growing yearly more discriminating and evangelical in their character as his own experience has been progressing in a similar and parallel course. He preached Christ, fully, freely, and affectionately. He warned the careless in a manner strikingly solemn and impressive. His feelings were all excited in this discharge of his duty, and no man could fail to remark, how engaged and free from every thing that is trifling, was his whole manner in the pulpit. As a Pastor, Dr. Clarke has been in our judgment, pre-eminent. He felt a lively sympathy with all the anxieties and distresses of his people. Especially was he always excited by the sorrows and enquiries of awakened souls. He allowed no limit to his private labours, but his utter inability to meet them. In examining and guiding candidates for a religious profession, his own clear experience and hope gave him great advantages, and great power of instruction. He was remarkably read in the feelings, and dangers, and needs of the human heart, and well understood how to speak a word in season to him who was weary. In his visits to the sick, and the afflicted, he was particularly acceptable and useful. Endowed with a remarkable tenderness of disposition, and kindness of heart, he could enter into the sorrows of all. Instructed in a varied experience of personal grief, he comprehended the remedy which sorrow needed, and knew the words of consolation which were best adapted to its relief. Few men among our acquaintance in the ministry have ever equaled him in this department of duty. It was this excellence which has so enshrined his name and memory in the hearts of those committed to his care. Always serious, interested, patient, kind, and laborious in his work, going in and out among the Lord's flock, himself an example of holiness, he gained the universal confidence and respect of all who were thus connected with him.

As a Christian, Dr. Clarke was an eminently holy man. He lived near to God his Saviour, and walked with him watchfully and assiduously. His speech was seasoned with the salt of grace. No foolish talking or inconsistent jesting ever proceeded from his mouth. His conversation was uniformly edifying and serious. His whole demeanour was that of a godly man who lived separated from this evil world, in a life of faith in God. He was a man of prayer. The influence of spiritual piety was never absent from his character. We have known him intimately, having been accustomed for several years to pass more than an hour in every day in his company. And we have thought with what edification to others, and honour to himself, his most secret and private conversation might be exposed. Our hearts were habitually communing together of the great subjects of the common salvation. We have witnessed the continued progress of his religious experience, his views of Gospel truth becoming daily more clear and discriminate, and his hope and faith brighter and more sufficient. He was gaining that blessed science which exalts Jesus, and glorifies him alone; learning more completely to have every plan and thought brought into captivity to the obedience of Christ.

CHRONICLE AND RECORD.

NEW HAVEN, FRIDAY, DEC. 15, 1843.

INFLUENCE OF CONGREGATIONALISM.

ITS TENDENCIES.

It is objected by our Congregational brethren, that the liturgy of the Church and its other forms and ceremonies, beget a cold formality, a dead indifference to the "spiritualities of religion;" that they draw off the attention from "the realities of the invisible world," and chain it down to the "things of time and sense." Without stopping to inquire whether this objection—which, however, has never been made by those who use it—be sound, we shall only reply, that whatever evils may attend the use of a liturgy, still greater ones have arisen as we believe, from its disuse. Does its presence ever cause indifference, it also operates as a check upon every species of fanaticism; does it tend to make men formal, it also tends to prevent their extravagances, and to keep down an over-weening self-righteousness. Take away the liturgy, and adopt the Congregational discipline and worship, and the order of the Churches is loosed from its moorings; the door to enthusiasm and fanaticism, heresy and schism is set wide open, and men are left without any standard of reference, which will enable them to detect the approach or presence of a cold formality, or which shall check the extravagance of an unbridled imagination. It is no answer to say the Bible is *their* standard; for so is it the standard of all, and of every discordant sect.

Whatever objections may exist against the discipline and worship of the Church, that of the Congregationalists, where there is no liturgy, and which acknowledges no form or ceremonies, *tends* to produce a great variety of evils of the most awful magnitude. As it has presented itself under the *new-school-men* of the present day, it tends to encourage and foster a spirit of self-righteousness, often we fear, producing hypocrisy,—opening the door to every species of heresy and schism, and tending directly to all ecclesiastical disorganization. It is not to be inferred, however, that because such is the tendency of that organization and practice, that we suppose each individual, or every congregation, or even a majority of either, are to be regarded as partakers of these evils, or to act under their influence. No doubt, there are many, whose sense of propriety, assisted by their strong faith in the truths of the Gospel, enables them to counteract the natural tendency of the principles they profess. Nor does this fact militate against the truth of our position. We are inquiring—What is the natural tendency of Congregationalism as represented by its new-school advocates? not—What is the character of the individuals who profess it? This inquiry, too, is independent of the effects of "pure religion, and undefiled, which cometh down from above," inasmuch as its great truths are independent of any form of ecclesiastical organization men may choose to adopt; *modes of worship* being devised and instituted, not to constitute, but to preserve religion.

1. First, then, Congregationalism, in our judgment, *tends* to encourage self-righteousness and hypocrisy. This it does, in an especial manner, by its discipline. To enable our readers to judge concerning the effect of their discipline, we must follow one of their number during one of those periods of excitement, so common among them, "from the world to the anxious-seat," from the anxious-seat "to the meeting of young converts," and from this into "the Church," and mark his progress through all these various stages.

To take a case that is by no means uncommon, we may imagine a young person seriously disposed, desirous of eternal life, and see him wend his way to the "anxious-seat." Here he meets with others possessing the same desires, and seeking the same end. He hears them, one by one, detail the list of their sorrows, their troubles, their cares, their fears,

and their anxieties. He hears, too, the "experience" of the young converts, as related by themselves; and listens to the story of their former sorrows and their present joys. This is done, not merely once or twice, but day after day, and week after week, at the end of which, the sameness, the conformity of the experience of each to that of every other, on all important points, and of all to that of some one, who is looked up to as an example of piety or as being possessed of extraordinary gifts, would be truly astonishing to a person who was ignorant of the means by which it had been accomplished.

It is natural to suppose, under such circumstances, that this similarity results from the *training* the young convert has undergone, from his efforts, laudible no doubt, to be conformed to the pattern before him,—conformed, too be it remembered, to an exemplar, frail and imperfect. And strange, indeed would it be, should the copy exceed the model after which it is fashioned.

Instead of a liturgy, "exact and inoffensive; so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain that the ignorant may pray with understanding; so full that nothing is omitted which is fit to be asked in public; and so particular that it compriseth most things we should ask in private; and yet so short as not to tire any that hath true devotion; whose doctrine is pure and primitive; and whose ceremonies are few and innocent; with a method exact & natural; with language significant and perspicuous; and whose words and phrases are taken from the holy Scriptures, or are the expressions of the first purest ages of Christianity," instead of such a liturgy as this, with which to compare their feelings, and by which to estimate their devotion, the Congregationalist is obliged to rely on an imperfect copy of the great original; one too, which is liable, we may even say likely to be distorted and disfigured by prejudice and passion, and which may be debased and deformed by ignorance and hypocrisy. The injury which religion in many cases has received from this practice, is altogether incalculable. Examples of this are abundantly at hand, but we forbear to use them.

Can it be wonderful, then, that every changing generation should bring along with it some change in the doctrines and practices, of Congregationalism? Or can it be doubted that the practices we have detailed are likely to make many hypocrites, and to deceive many honest minds?

But we have not done. The young convert is yet "to be taken into the Church," and as a preliminary, the oft-repeated tale of his "experience" is again to be rehearsed in the presence of the Church. Imagine, then, an assembly of such persons, anxiously desiring admission into the sacred enclosure of the fold of God. The "paragon," perhaps, is first called upon to recount the story of his conviction and conversion; and the similarity which has before been noticed, will again be seen as the imaginary history of the various individuals passes under review. We say "imaginary history," not because we suppose them to relate things they never felt, but because no careful observer of human nature, can fail of perceiving, that very much of the history of individuals in times of excitements, is made up of sympathy with those by whom they are surrounded, of copying the actions of those by whom they are guided.*

* We cannot forbear adding by way of note, an extract from a work published by a Congregationalist in this city, some years since, against the Baptists, in which he speaks of a similar practice. His arguments against the Baptists must be good against himself.

"And while I am on this subject, I cannot but notice what the Baptists call 'Covenant Meetings.' These are held previous to the Communion in the place of what we call 'Sacramental Lectures.' To these meetings any one is admitted, the doors of the meeting-house being open. Here they profess to tell their experience, that is, open the recesses of the heart, if they are sincere, in the presence of the world. I call this casting pearls before swine with emphasis. What can a wicked

"The young convert" is now a member of the Church, and his pastor, like a faithful watchman on the walls of Zion, warns him of the dreadful consequences of backsliding,—of the danger to be apprehended from "losing his first love,"—of permitting his zeal to cool. Difficulties now thicken upon this *novice* in religion. He has obtained his feelings,—has had his exercises in a time of high excitement, and these excited feelings and exercises have been proclaimed to the world as "Christian experience." The causes which operated to produce them are withdrawn, and the mind, wearied and worn by the excesses that tortured it, sinks, in spite of all his efforts, into a listless quietude. He strives, but in vain, to resuscitate what he believes to be a dead or dying faith, and strenuously exerts himself to fan into a blaze the last flickering embers of his departing feelings. Too anxious for his future happiness to permit himself to doubt the genuineness of his piety, or too proud to own that he has been deceived himself, or too base to acknowledge that he is deceiving others, the foundation-stone of self-righteousness and hypocrisy is firmly laid, and passing strange will it be if the superstructure is not reared.

The piety, if such it may be called, of these individuals will now probably enter another channel, and of all, that of the "mutual watch," of which we have already spoken, offers the most likely opening. Here full scope for every unholy feeling, and every base and malignant passion is offered, and the veriest hypocrite, may make up, in attempting to maintain *purity* in others, what he wants in *piety* himself. Such a course of training cannot fail of producing a harvest of those who live on the faults and failings of others, and whose righteousness consists in condemning those who differ from them. From first to last "they have measured themselves by themselves;" and, therefore, in the judgment of the Apostle, they "are not wise."

DISSENTING HOSTILITY.

If there had ever been a time when any Churchman had hoped to be able to join with the dissenters in a missionary work, that hope, we think, will be extinguished by the course pursued by the papers of those sects, and especially by the *Evangelist*, in regard to the Nestorian massacre. A single extract from the last number of that paper will show its utter disregard of facts and logic, which we give without note or comment, with a single remark that it requires a great amount of credulity to suppose the author himself believes it.

"The Episcopal Church, after long slumbering over the wants and dangers of the heathen, has sent out a missionary, not to convert men to Christ, but to supplant a successful mission, because it does not hold to Episcopacy, confirmation, and the liturgy!

world know of the Christian's walk with God? And how miserably do they appreciate it if laid before them! It appears to me too that a female must have renounced much of that modesty which is the ornament of her sex, and which is the foundation of the apostolical prohibition of her speaking in public, before she can consent to telling her Christian experience in a public assembly. How much of that experience must be improper to speak of before others, and must necessarily be concealed! and this must give shape to all the rest.—So that the scheme is totally useless; and so far from marking a person's progress in grace, as is claimed, his proficiency in this kind of thing will only serve to graduate his spiritual pride. Many tell a good story on the subject of their experience who nevertheless show by their life that they have no part nor lot in the Christian character: while others who make no display of themselves, speak out the power of Christianity by a life of godliness and honesty. There are no inward exercises which the scriptures recognize as evangelical but those which flow out in good conduct; and this latter therefore is all the evidence which can be obtained of our growth in grace. These covenant meetings, then, are not only abhorrent to a cultivated intellect, and to good usage, but they are contrary to scripture, inasmuch as they set up evidence which the Bible rejects, of growth in grace. When a person is about to be immersed, he must appear in one of these covenant meetings, and tell the story of his conversion. It generally happens that the minister makes up the story, and the person arraigned answers yes to all its parts. In such a place, under all the embarrassments which circumstances must create, it is not to be expected that a true account can be given; and therefore when yes comes out as a matter of course, no sensible man can be at a loss to tell the value of it." *Thoughts on Baptist Contr.*—pp. 7-9.

They have sent out a deputation to an Oriental Church, not to communicate the gospel or teach its principles amidst the darkness, not even to recognize that darkness as really existing, but to warn that Church against the dangers from an unguarded spirit of religious inquiry—to put it on the watch against those American missionaries, whom they mark as the same with those Luthero-Calvinists denounced and persecuted by its Patriarch."

MISSIONS IN THE EAST.

According to the *Evangelist*, Mr. Southgate once showed an article written by the Missionaries of the American Board, and published in the *Missionary Herald*, advocating the formation of a new sect out of the Armenian Church, to a pious member of that Church, and inquired whether the missionaries taught that sentiment there, was told they did not. According to their own account of the matter he has never interfered with them, except in this instance, to expose a piece of duplicity.

PURITAN MORALITY.

The *Religious Herald* acknowledges the receipt of "A Serious Call," &c., noticed in our columns a short time since, and actually undertakes to defend those who are guilty of getting up and publishing it. It says, "The writer did not intend any imposition," notwithstanding he pretends to be what he is not, and it thinks we "might have spared a very considerable portion of our holy horror without any detriment to our conscience, and with no small gain to our common sense." What may we not expect next?

Since the foregoing was written we find the *Christian Observer* defending this publication, and telling us, "The Editor perhaps forgets that Paul used the same kind of weapon to silence the same spirit of exclusiveness in some of the sects of the Corinthian Church." We certainly had forgotten that St. Paul ever pretended to be what he was not.

THE PURITANS—THE BIBLE.

Our article on the withholding of the Scriptures from the people by the Puritans, seems to cut wider and deeper than we expected, and the last *Secretary* is out, not by way of reply, for that seems to be out of the question, but in an endeavour to turn the whole subject into ridicule. In strange consistency with their general advice to every one, to read the Bible through by course, the *Secretary* says,—

"We were very much struck with a remark on this subject, made by Dr. Hawes, in a familiar exhortation to his people. It was to the effect that 'reading the Bible by the chapter, was like praying by the watch, and he had very little confidence in either.'"

We wonder how Dr. Hawes reads the Bible in his family, or whether he omits it entirely for fear of the consequences of reading by "the chapter."

There is another point in the *Secretary's* article deserving of notice. It says,—

"Who does not see that if the Presbyterian minister reads but a single chapter, in the place of the fifteen, [in public worship,] it is because he knows that one chapter, with such appropriate expositions as will cause it to take root in the heart, and become a lesson indeed, is better than forty, 'intoned' from a Prayer Book, without a word of comment."

Here again the Puritan and the Romanist meet. It is a principle of Protestantism, that the Bible is its own best interpreter, and the compilers of our Prayer Book, bearing that principle in mind, have so arranged the portions of scripture assigned for the various occasions of public worship, that the Old and New Testaments, the Gospels and Epistles mutually explain and illustrate each other. But says the *Puritan*, who does not see, that the exposition of the minister, which by the way does not often exist, is not much better than your explaining of scripture by scripture? Yes, says the *Romanist*, and who does not see that the legend of some *Saint*, is better than either? In both cases, the scripture is withheld from the people, to make room for the inventions of men. In short the word of God

is displaced, that man may appear. We have copied, in another column an extract from Archbishop King on this subject, which we commend to the notice of the *Secretary*.

EPISCOPACY BEFORE THE REVOLUTION.

The *Watchman of the South*, on the authority of the Presbyterian Almanac for 1844, says,—"In the unpublished minutes of the 'Convention of Delegates from the several Associations of Connecticut, and the Reverend Committee of the Synod of New York and Philadelphia,' now in possession of the Sated Clerk of the General Assembly, there is a correspondence between the Convention and a committee of Dissenters in London, in relation to attempts made in the then provinces to establish Diocesan Episcopacy as the religion of the land."

Then follows the correspondence alluded to, which has been before published, and which we reviewed in our columns some time since.

THE COUNCIL OF TRENT PRESBYTERIAN.

It does not seem to be generally known, or at least, not generally borne in mind, that those decisions of the Council of Trent, which went to exalt the Popedom, and continue the corruptions of the Church, were, to all intents and purposes Presbyterian decisions. The fact is nevertheless so, for when the Pope despaired of carrying his point against the Bishops, he created a body of *Presbyterian Priests*, that is, of Priests not subject to the Bishop, but accountable to each other, and a superior of their own creation, and by their aid he succeeded in carrying his points. The Tridentine doctrines, therefore, are not Episcopal, but Popish and Presbyterian.

Reasons Why I am a Churchman, or the Episcopalian armed against popular objections. Henry S. Parsons, Hartford, 1843.

This is a well written pamphlet, pertinent to the times, and calculated to meet many popular notions on the subject of the Church, and it brings forward a mass of dissenting testimony to the Church, and an amount of evidence of deterioration among dissenters themselves, that will astonish multitudes.

Swords Pocket Almanac, &c., 1844.

This calendar is always seasonable, sound, consistent, and so far as possible, accurate. It is the best *Churchman's Calendar* in the country.

Catechism on the Homilies of the Church; by Henry Anthon, D. D.

This *Catechism* was compiled and published in numbers in 1840 and 41, and those are now brought into a single book. The design is to make Churchmen better acquainted with the Homilies, and as far as we have been able to examine, the object has been successfully obtained.

SELECTED ITEMS.

Welsh in New York.—There are four places of worship in New York, in which the services are performed exclusively in the Welsh language; and two periodicals are published in that city in the same language.

A New Church Proposed.—A Convention has been called by a notice, numerous signed, including the names of Gerrit Smith, Beriah Green, Alvan Stewart, &c., to meet at Syracuse in December, for the purpose of effecting a "separation from those anti-Christian combinations known under various sectarian names, and falsely calling themselves Christian Churches, that still persist in" refusing to be Abolitionists.

JOHN C. SPENCER.—A correspondent of the *Journal of Commerce*, writing from Washington, says:

"John C. Spencer is one of the Vestry of St. John's Church, and with his usual enterprize pushes forward the repairs now going on. Nay, so deeply interested is that gentleman in Church matters, that on a certain Sabbath last summer, when the Rector was absent, he ascended the Reading

Desk, and went through the morning service regularly, as if, 'instead of being Secretary of war, he was a minister of the Prince of peace.'"

Fanaticism and Folly.—The following odd resolutions, among others were passed at the opening of Joe Smith's tavern at Nauvoo, on the 3d ult:

Resolved, Gen. Joe Smith, whether we view him as a Prophet at the head of the Church, a General at the head of a Legion, a Mayor at the head of his table, he has few equals and no superior.

Resolved, Nauvoo, the great Emporium of the West, the centre of all centres, a City of three years' growth, a population of 13,000 souls, congregated from the four quarters of the globe, embracing all the intelligence of all nations, with industry, frugality, economy, virtue, and brotherly love, unsurpassed in any age of the world, a suitable home for the saints.

On Sunday, Nov. 26, the Rev. Dr. Hare, of Princeton, N. J., preached a farewell discourse to the congregation of Trinity Church, which the useful labours of seven or eight years have been instrumental in collecting. We trust his new sphere at St. James', in Philadelphia, or elsewhere, may be attended with the divine blessing.

The Rev. Edmund Embury has resigned the charge of Trinity Church, Albany. His present address is 325 Greenwich street, New York.

The Rev. John S. Kidney, having removed from Morganton, Burke county, N. C., requests that letters and papers may be addressed to him at "Cool Spring, Washington county, North Carolina."

The Rev. F. H. Cuming has resigned the charge of St. Andrew's Parish, Ann Arbor, Michigan, and accepted a call to St. Mark's Parish, Grand Rapids.

The Rev. Edw. Ingersoll, Rector of St. Michael's Church, Geneseo, W. N. Y., has received and accepted a call to the Rectorship of Trinity Church, Buffalo.

The Rev. Arthur Carey, has become an assistant minister in the Church of the Annunciation, New York, of which the Rev. Dr. Seabury is Rector.

The Rev. Hobart Williams has resigned the Rectorship of St. Stephen's Church, New Hartford, W. N. Y., and accepts an invitation to the charge of a newly forming Parish at Middletown, near Newport, R. I.

The Rev. Edward Winthrop having resigned the Rectorship of Trinity Parish, Cincinnati, and accepted that of St. Luke's Church, Marietta, Ohio, requests that all letters and papers for him be sent to the latter place.

Rev. Wm. H. Good having taken charge of the Churches in Matthews and Middlesex Counties, Virginia, requests that all communications to him be directed to Matthews Court House, Matthews County, Virginia.

Consecration.—On Advent Sunday, Dec. 3d, All Saints' Church, Paradise, Pa., was consecrated by Bp. H. U. Onderdonk. The instruments of donation were presented, and the Sentence of Consecration read, by Redmond Conyngham, Esq. Morning prayer was conducted by the Rev. E. Y. Buchanan, the Rector of the Parish; Sermon by the Bishop. Three persons were confirmed, in addition to eleven in August last. The Holy Communion was administered by the Bishop and the Rector.

Nov. 26th, Bishop Whittingham consecrated the Parish Church of St. Paul's Parish, Kent Co., Md., to the worship of Almighty God.

St. John's Church, Little Hill, Sussex County, was consecrated by Bishop Lee, to the worship of Almighty God, on Friday, Nov. 3d, and on the Sunday following, (Nov. 5th,) twenty-eight persons were confirmed by the Bishop in the same Church.

The Church has remained in an unfinished state since 1807. The Parish was pronounced defunct by the Diocesan Convention of 1841. It was made a missionary station in June last, and the Rev. John Long appointed missionary, since which time

forty-six persons have been confirmed on two occasions, and the Church has been neatly finished.

The Bishop of Nova Scotia has recently made an interesting visitation along the Eastern Coast of New Brunswick, and being the last which it is probable he will ever make in that region, there were many circumstances to render it affecting. During the past summer the Bishop has consecrated twenty Churches, and in the last eighteen years one hundred and fifty throughout the Diocese.

Ordination.—In Covington, Ky., Nov. 5th, the Rev. G. G. Moore, Rector of the Parish, was admitted to Order of the Priesthood by the Rt. Rev. Bishop Smith.

The *Witness* says, "Christmas is approaching, and we predict that the Episcopal Church will be the object of unusually hostile attacks from many dissenting pulpits. This joyous season has long been the chosen occasion for vilifying a Church which deems it a duty and privilege to commemorate the blessed advent of the Prince of peace."

A Question.—Whenever it has been known that a single clergyman or layman of the Church of England has gone into the Romish Church, the fact has been trumpeted forth with great apparent satisfaction by numerous journals in this country; but they are very silent respecting those Romanists who renounce Popery and embrace the principles of Protestantism, as held by the English Church. Why is this? It is very rare that a member of the Established Church embraces Romanism; but almost every arrival from England, brings intelligence of numerous receptions of converted Romanists into that bulwark of the great Protestant Reformation, the English Church.

Noble Charity.—Wm. Appleton, Esq., of Boston, has placed in the hands of the Trustees of the Massachusetts General Hospital, \$10,000, the income of which is to be applied in aiding such patients in the McLean Asylum for the Insane, as from insufficient means, might be compelled to leave the institution without a perfect cure.

The Bible Prohibited.—Dr. Franklin, in his own life, has preserved the following singular anecdote of the Bible being prohibited in England, in the time of Mary the Catholic. His family had then early embraced the Reformation. "They had an English Bible, and to conceal it the more securely they conceived the project of fastening it open with packthreads across the leaves, on the inside of the lid of a stool! When my grandfather wished to read to his family, he reversed the lid of the stool upon his knees, and passed the leaves from one side to another, which were held down on each by the packthread. One of the children was placed at the door to give notice if he saw an officer of the spiritual court make his appearance; in that case the lid was restored to its place, with the Bible concealed under it as before."—*Philadelphia Gazette.*

The *Banner of the Cross* says the following well merited tribute to the *Gospel Messenger*. We say "Amen" to his wish.

Our valuable contemporary of Western New York, the *Gospel Messenger*, has recently made its appearance in new and beautiful type. The ability and vigour with which it continues to be conducted, gives pleasing evidence that the "youth" of the veteran Editor, like that of the Psalmist, "is renewed as the eagle's." May he long live to benefit the Church by his useful labors?

Reaction.—In speaking of the "danger" of "some of the Evangelicals being inveigled by the influence of 'Tractarianism,'" the London Christian Observer asks, "But is there no danger on the other side? May not the dread of Tractarianism make some persons afraid of being Churchmen, and of speaking and acting accordingly? Various remarks in sermons, speeches, and reports, in the early years of the Church Missionary Society, and which were legitimate and unobjectionable as meekly showing why such a Society was instituted, would now be regarded by many persons with suspicion, as having a Tractarian bias. It is well if Tracta-

rianism do not rob some of us of our principles, not by attack, but reaction."

ABIDE BY THE CHURCH.

We had marked a passage in the *Witness* for insertion in our columns, but finding it in the *Banner* we copy it from thence, with the remarks of the Editor.

The Churchman's True Course.—We have always deprecated *ultraism* of every sort, and, regarding either the Roman or Geneva *extreme* as equally dangerous, have not ceased to exhort all with whom we might be supposed to have influence, to *abide by the Church*, and keep in "the old paths" and the "good way" in which our fathers walked. Such exhortations as are peculiarly needed in these times, and we are happy to find them so well enforced by the *Witness* and *Advocate*, in an editorial, from which we make following extracts:

"We cannot be too thankful that we have a CHURCH whereby we can abide. Those voluntary societies, which exist around us by the creation of their own members, whose doctrines are recorded nowhere but in the changeful minds of their leaders; whose forms of worship are dictated by the caprice of those who conduct them; whose ministry was designed, established, appointed, and ordained by those who listen to its teaching, and may be abolished, modified, and discharged of all its reverend members by the same ecclesiastical superiors, have reason to be alarmed when prominent men among them broach strange opinions. For, in every one is recognized part of the integrity of the whole body; and that part is great or little, according to its individual prominence in the brotherhood. In the members severally is lodged part of the essence, the distinctive character of the 'Church.' So, by their defection, the 'Church' is impaired. They are the embodiment, the palpable symbol of the doctrines, worship, and usages of the institution. When they change, it changes, and *pro rata*, according to their number and importance! Not so with us. Our Church exists in her standards and formularies.—There we are to look for what she is. Individual men carry not, in their perishing persons, any part of her integrity. Messrs. Newman and Pusey, and thousands of clerical, and ten thousands of lay associates, may vault up into the dark region of popery, or ultra low Churchmen may degrade themselves and dishonour the Church by treading on the very borders of dissent, yet the Church is uncommitted to their foolish vagaries. Her Articles, Homilies, and Liturgy still express her faith. Her Bishops, Priests, and Deacons, still represent the ministry which she acknowledges as regular and scriptural. If error of one or another sort should ever become predominant in the Church, (which, sure as He lives who commissioned its first apostles, will never occur;) if the general councils of the Reformed Church should ever venture to change the tenor of her articles, or to impair the scriptural purity and spirit of her liturgy; if they should destroy her primitive constitution, or invade the apostolic order of her ministry, then it would be time to 'blow the trumpet in Zion, and sound an alarm in the holy mountain;' then, as in the days of Cranmer, the faithful would be constrained to cast off the authority of those who had brought in corruptions, and restore themselves to the purity and unity of the primitive Church. But, for the present, (yea, for the future, if 'our hope be not vain,') we are safe, and safe only from innumerable evils which abound on the right hand and on the left, in *clinging to the Church*. She exists, and, by God's favour will exist in pristine purity and beauty."

"The true course for the true Churchman is, then, to abide by the Ark of the Lord; cling to the doctrines, worship, and usages of the Church; cherish and disseminate cheerful and confiding views of her stability and prospects; rebuke the voice that would malign and misrepresent her, and arrest the hand of the 'ungodly that would pull her down.' The true Churchman must avoid all departures from her 'heavenly ways,' and love her, and preserve her, by God's help, as she was in the time of Timothy and Titus, freshly baptized into the spirit of her Lord, and fashioned in her order by the dictation of his informing grace; yea, as she came forth again, washed from the taint of popery in the blood of her martyrs, 'fair as the moon, clear as the sun, and terrible as an army with banners.'"

READING SCRIPTURE IN PUBLIC WORSHIP.

The third pretence I have found alleged for omitting the regular reading the Bible in your meetings is, that it takes up too much time, and is a hinderance to the more profitable duty, of what you commonly call preaching.

1. I entreat you to consider, that there is a time for every thing, and since God has appointed the reading of his word a time and room in our public assemblies, who are we that we should presume to throw it out? This surely is to set up ourselves against God, and to think that we are able to order things better for the edification of his Church than he has done. Surely we ought rather to take care so to dispose our sermons, that they may not interfere with any other institution of God; but, that whatever time we allow them, there remain sufficient for reading God's holy word; which I have proved is, in Scripture language, preaching; and therefore to justify this out to make our own discourses longer, is plainly, to prefer our way of preaching to God's. If there were a necessity that one or the other must be omitted, modesty ought to teach us to omit our own words rather than God's.

2. Suppose that upon some extraordinary occasion it may be lawful to omit reading God's word in our assemblies, that we may have the more time to manage a discourse for the instruction of the people, yet it can never be justifiable to make this a common practice; which is to put a manifest contempt upon the word of God.

A fourth pretence against reading the Scripture publicly in a regular method, is, that they are hard to be understood or applied, and therefore only so much of them ought to be read at a time as the minister may explain and apply to his auditory. And that one verse thus applied is better than many chapters read without such application.

1. It is to be considered, first, that it is against the general opinion of the reformed Churches, who universally teach, that the Scriptures are plain, and in all things necessary to salvation. And therefore there is not that universal necessity of an explanation of every place of Scripture that is read, as is pretended.

2. The holy Scriptures, when heard with humility and attention, apply themselves better than any man can do it. The words of them are the words of God, and they have a plainness, force, and spirit in them, which no human eloquence can improve, and therefore it is a great affront to them to say that they have little efficacy except a minister apply them.

3. Suppose one verse well applied to be better than many chapters, (for which there is no colour,) yet this would not justify the omission of reading them publicly; for no application can be so well made of them whilst people are not thoroughly acquainted with them. It ought therefore to be our first care to read them to the people often and solemnly, that they may be acquainted with the whole body of them, and then one word of application may do more good than many sermons to people not so prepared with the general knowledge of them.

The literal knowledge of the will of God must always go before the saving, and it is the best introduction to it. Now the reading the law in the ears of the people is the means appointed by God to teach them that literal knowledge; and therefore while your teachers have laid aside this means of God's appointment, they have in a great measure debarred people of the spiritual and saving knowledge of his will.

4. Fourthly, reading a verse or two, and trusting to the minister's application, without the people's being acquainted with the whole body of the Scriptures, does put Christians too much in the power of their teachers, and make them liable to be seduced by them. This is the very artifice whereby the Roman priests keep their people in ignorance; and your teachers using the same method, (while it is manifest that so great a part of their people either do not or cannot read them at home,) seems too like a design on their hearers, and tempts the world to suspect that they are afraid of the naked simplicity of the Scriptures, since they dare not trust their people with hearing them publicly read, accept they add their own glosses to them.

The fifth pretence that I have met with for laying aside the public reading the word of God, is, that the dead letter (as they call it) is a dull formal thing, without spirit or life, where it is not applied to the souls of men, by the spirit of God speaking in his ministers, and without such assistance the Scriptures have but little efficacy on the heart.

I hope there are few of any communion will own this pretence, since it is so horrid a reflection and affront on the word of God. I will, however, in answer to it, offer these following considerations.

1. That the Holy Scriptures give a character of themselves very different from this. They represent the word of God as the Sword of the Spirit, as quick and powerful, as able to make a man wise to salvation, as giving wisdom to the simple, as converting the soul, with many other expressions to denote the efficacy thereof on the hearts of men; and therefore to reflect on the word, as dull and formal, as a mere dead letter, that cannot engage the attention of the hearers, or reach their hearts, it is to near blasphemy.

2. We are certain that God speaks to us immediately by his Holy Spirit in his word: and where the spirit of God is, there is power. But when men speak their own words, or pretend to apply the words or passages of Scripture, though they seem to do it with the greatest zeal and learning, yet they may be mistaken; nay, they may deceive us: and therefore wholly to lay aside the immediate dictates of the Holy Ghost recorded in the Scriptures, for any pretended explication, or application, made by men, is manifestly to exchange God's undoubted words and command for what may be mere human invention.

3. 'Tis to be considered, that the people have always been apt to grow weary of the service of God in the way of his own appointment, and complain of it as dull and tedious—so Mal. i. 13. Ye said also what a weariness is it, and ye snuffed at it. And the reason is, because the way of God's appointing is always more spiritual, in respect of that which is of man's own invention, and therefore it cannot be so easy or agreeable to the carnal minds of men.

4. It ought therefore to be considered by you, when people complain of being dull, and unaffected by mere hearing the word of God read, whether this do not truly proceed from a carnal and wicked heart estranged from the spirit of God, and whether the reason that sermons please and affect more than a chapter out of the Bible, be not the novelty and the outward ornaments of them, rather than the spiritualness of the discourse. We are sure that St. Paul supposeth such as are not affected with the words of God, to be mere natural or carnal men, 1 Cor. ii. 13, where, having taken notice of speaking, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; he adds, But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned. From whence it clearly follows, that the reason why men do not understand or receive the things of God, delivered to them in the words of Scripture dictated by the Holy Ghost, is because they are mere natural men, and want the Spirit of God. Whoever therefore is more affected, or delights more in a sermon than in a chapter of the Bible has reason to look into his heart, and examine himself, whether he have the Spirit of God. Those mentioned in Scripture that had that Spirit delighteth in the law of God: it was the joy of their hearts; they preferred it to all things; they meditated in it day and night: and they were so far from turning it out of their assemblies, that the hearing it read was a great part of their worship. Whoever therefore lay aside this practice, have reason to suspect that they want that temper and spirit with which those holy men were inspired; and, notwithstanding all their pretences to a more than ordinary spiritualness and reformation, are little advanced above the natural men, that neither receive or relish the things of God, at least not as they ought.

I find it alleged as a sixth pretence for not reading the word of God in your meetings, that a child may read them, and perform this duty; and then why need it take up the minister's time?

To which there needs no other answer than that the service of God is not less his, or the less to be valued, because it is easy. On the contrary, 'tis the more sinful to neglect it, the more easy it is. Ministers are not set apart for difficult things only, which others cannot perform but they are to execute the office that God has imposed upon them, whether it be easy or difficult.

As for an example: God has commanded his ministers to be baptized in the name of the Father, &c. Now, to pour on water in this form is no such difficult thing, but a child or any one else, might perform it; neither is there any greater difficulty in the sacrament of the Lord's Supper, as, to the essentials of it. Yet I suppose it will be granted by all, that it belongs only to the minister's office to perform these, that they must not delegate them or any part of them

to others, or omit them because they are easy; and that they have quite a different sacredness, efficacy, and force, when performed by a person ordained and authorized to this purpose, than when performed by another: the same rule holds in offering up our prayers, and in reading the Scriptures: a man may read them at home, a child may read them in church; but they have not the same assurance of efficacy, and a blessing, as when they come from the mouth of a person set apart by God's ordinance for this purpose.

I make no doubt by the experience (as I have said) of most Christians, from what they have felt in their own hearts, in hearing the word of God publicly read, will attest the truth of this. Now if you, my friends, know and own this, as I hope the generality of you do, you must see the unreasonableness of this pretence. If any of you do not know it, you must give me leave to say that I fear it is from ignorance, and not considering the Scriptures. And 'tis your teacher's duty to inform you better; reading the Scriptures being allowed by their Directory to be a part of God's public worship. We have this rule there in express words, that it is requisite that all the canonical books be read over in order that the people may be better acquainted with the whole body of Scriptures. Now if you can show but one meeting in the last age, in which this has been duly performed, we will not accuse you so generally of violating God's command in this point; but if there be not one such meeting, you ought to consider how you will excuse yourself before God. And I think it necessary here to observe to you, how insignificant general rules are without descending to a particular determination of circumstances. Here we have in your Directory a general rule (such as it is) for reading the Scripture, but for want of being particular, as the Calender of our Common Prayer Book is, I question if it yet was ever once observed, or indeed that it is practical to observe it. And it is so almost in every other general rule, and therefore to leave the service of God to be ordered by such general rules only, is in affect to teach people to neglect it.—*Inventions of men in the Worship of God.*

[Communicated.]

BAPTIST TESTIMONY TO CONFIRMATION.

Having occasion to look into a confession of Faith adopted by the Baptist Association, met in Philadelphia, Sept. 25, 1742, to my surprise I found a chapter, (31) with this title; "*Of the laying on of hands.*" Here it is.

"1. We believe that (Heb. v. 12, and vi. 1, 2.—Acts viii. 17, 18, and xix. 6,) laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons, that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for (Eph. i. 13, 14) a farther reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm them in Christ Jesus; it (the ordinance of laying on of hands or confirmation) being ratified and established by the extraordinary gifts of the Spirit in the primitive times, to abide in the Church as meeting together on the first day of the week was, Acts, ii. 1, that being the day of worship, or Christian Sabbath, under the Gospel; and as preaching the word was, Acts. x. 44; and as baptism was, Matt. iii. 16; and prayer was, Acts, iv. 31; and singing psalms, &c. was, xvi. 25, 26; so this laying on of hands was, Acts viii. 19, for as the whole gospel was confirmed by (Heb. ii. 3, 4) signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular."

Such is the language respecting Confirmation, of this Baptist confession. It speaks clearly. Some of our dissenting brethren object to Confirmation on the ground that the laying on of hands mentioned in the Acts, was for the miraculous gifts of the Spirit only; forgetting that these gifts are recorded as sometimes accompanying preaching, prayer, &c. Here they have an answer to their objection, by a dissent-

ing confession, which both instructs them in its design or end, and that "*it was ratified and established*" by the extraordinary gifts of the Spirit in primitive times, to abide in the Church," as the christian Sabbath, preaching, baptism, prayer, and singing, were to abide. "For as the whole Gospel was confirmed by signs and wonders, and divers miracles, and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular."

But some perhaps will say, "The Bible is our only confession, the Word of God our only standard of doctrine." But this is not coming to the true point. We all receive the Bible as the Word of God. The true question then, is, *what is the true meaning of the Bible—What are the true doctrines of that Word of God?* Confessions of faith, or articles of religion, are expressions of what is believed to be the true doctrines of the Bible, publicly set forth. "The laying on of hands" is thus set forth as a scripture doctrine, an ordinance of the Lord to abide in his Church, in the Confession from which we have quoted the above chapter.

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Address of Bishop Onderdonk to the Diocesan Convention of New York, September 28, 1843.

A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. Wm. Palmer, M. A., author of a "Treatise on the Church of Christ," &c.

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BY the subscriber, at the Church Depository, Hartford, "A Letter to Dr. BUSHNELL, of Hartford, on the Socinian, Unitarian, and Infidel tendency of certain passages in his Address before the Alumni of Yale College."

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